

3.0 Introduction

Harirayaji was born on Fifth day of the dark half of Bhadrapad in 1647 (A.D. 1591) and in the fifth generation of Shri Mahaprabhuji¹. He was the grandson of Shri Govindrai ji - the second son of Shri Vithalnathji (Gosaiji) and son of Shri Kalyanrai ji. Therefore he belongs to the Second Seat among the seven seats of Vallabha Sect. Shri Harirayaji was a great poet scholar and philosopher of Pushtimarga. He has a long list of literary works which he penned for the benefit of the followers of this path. From childhood itself he showed signs of his heavenly qualities. He had a strong affection for 'Satsang'².

There is a popular episode about him that when he was very young, he used to sit with Vaishnavas every night and sing praises about Shri Krishna and would get so engrossed in it that he would lose contact with the outside world and become unconscious. This worried his father Shri Kalyanrai ji and he forced him to stop having Satsang. This had a deep impact on Shri Hariraya ji and he started experiencing pangs of separation from God³. The room where he was locked in order to keep him from mixing with the vaishnavas got illuminated and this surprised Shri Kalyanrai ji and he released him and allowed him to have satsang as usual. The most famous works of Shri Hariraya ji is '41 Shiksha-Patra' which he wrote for his younger brother Shri Gopeshwarji to bring him out of the shock of his wife's sudden departure. Shri Hariraya ji knew that Shri Gopeshwarji's wife was unlikely to live longer. Also he was well aware of the grief, his brother was to face. He started writing letters to enable him to come out of worldly grief. These 41 letters are in Shloka / Sutra form teaching him about the minute characteristics of the Pushtimarga. As Shri Gopeshwarji always kept himself busy serving God, he hardly got time to go through the letters. But when the tragedy took place, he read the letters on appeal of some follower and that drastically helped him to come out of worldly grief. Very soon he got back to his former divine activities. The principles propounded in Bhashya, Shodashgranth, Subodhini ji etc. are illustrated in the Shikshapatra in

very lucid and simple way. These letters later proved to be the 'Bhagawad Gita' of the Pushti sect as they became useful for every pushti devotee, guiding him/her at each and every stage in the path of Pushti Bhakti⁴.

His lifestyle was extraordinarily different. He used to avail every moment of his life in the best way and preferred himself to be called 'Haridas' (= Servant of Shri Krishna). He always gave supremacy to sentiment of surrender for Shri Krishna. In spite of being born in the lineage of Acharya (preceptor) he had extreme respect for the follower Vaishnavas. Shri Hariraya ji enriched the sect with Sanskrit and Vraj literature⁵. Out of his numerous works, 'Shikshapatra' is extremely popular. Gathering of Vaishnava for religious reading, generally, ends with reciting Shikshapatra. Shri Hariraya ji lived on the earth for nearly 125 to 128 years. Many of Goswami Acharyas of that time used to go to him to find the solution of doubtful matters. Shri Hariraya ji possessed supernatural powers and was capable of performing miracles. Many were witness to these magical moments. He was a greatly devotional Acharya. Lord Shrinathji would appear before him and express his wishes. Shri Hariraya ji had extreme respect for vaishnavas and understood Hari, guru and vaishnava to be a single entity. He wrote many texts, commentaries, the forty-one letters (Shikshapatra) etc which are still used as the basis of satsang in vaishnava gatherings. In several sacred places he held Bhagavat readings for a week at a time. These places later on became known as his seats, bethakjis. Those who go there with humility and devotion experience his presence⁶.

These are the locations of the seven seats of Shri Hariraya ji Mahaprabhu:

- SHRIMAD GOKUL (U.P.)
- NATHDWARA (RAJ.)
- KHIMNOR (RAJ.)
- JAISALMER (RAJ.)
- DAKOR (GUJ.)

- SAWALI (GUJ.)
- JAMBUSAR (GUJ.)

The first seat of Shri Hariraya ji Mahaprabhu is situated in Shrimad Gokul, just by the old Shri Vitthalnathji temple. Shri Hariraya ji is believed to eternally preside there. This seat is where secret spiritual discussions with Harjivandas (a vaishnava) were held. Here Shri Hariraya ji wrote a commentary on “Nirodhlakshana” and held week-long recitations of the Shrimad Bhagwat. All who attended experienced unlimited bliss? This seat is presently owned by Dwitiya Peethadhish 1008 Shri Kaalyanraiji maharaj shri .Nathdwara-indore) It is the birthplace of Acharya Shri Hariraya ji Mahaprabhu as well. Acharyas from the lineage of Shri Vallabhacharya may make offerings there and vaishnavas may also partake in the worship of the seat. Accommodations on the premises can be arranged for vaishnavas.

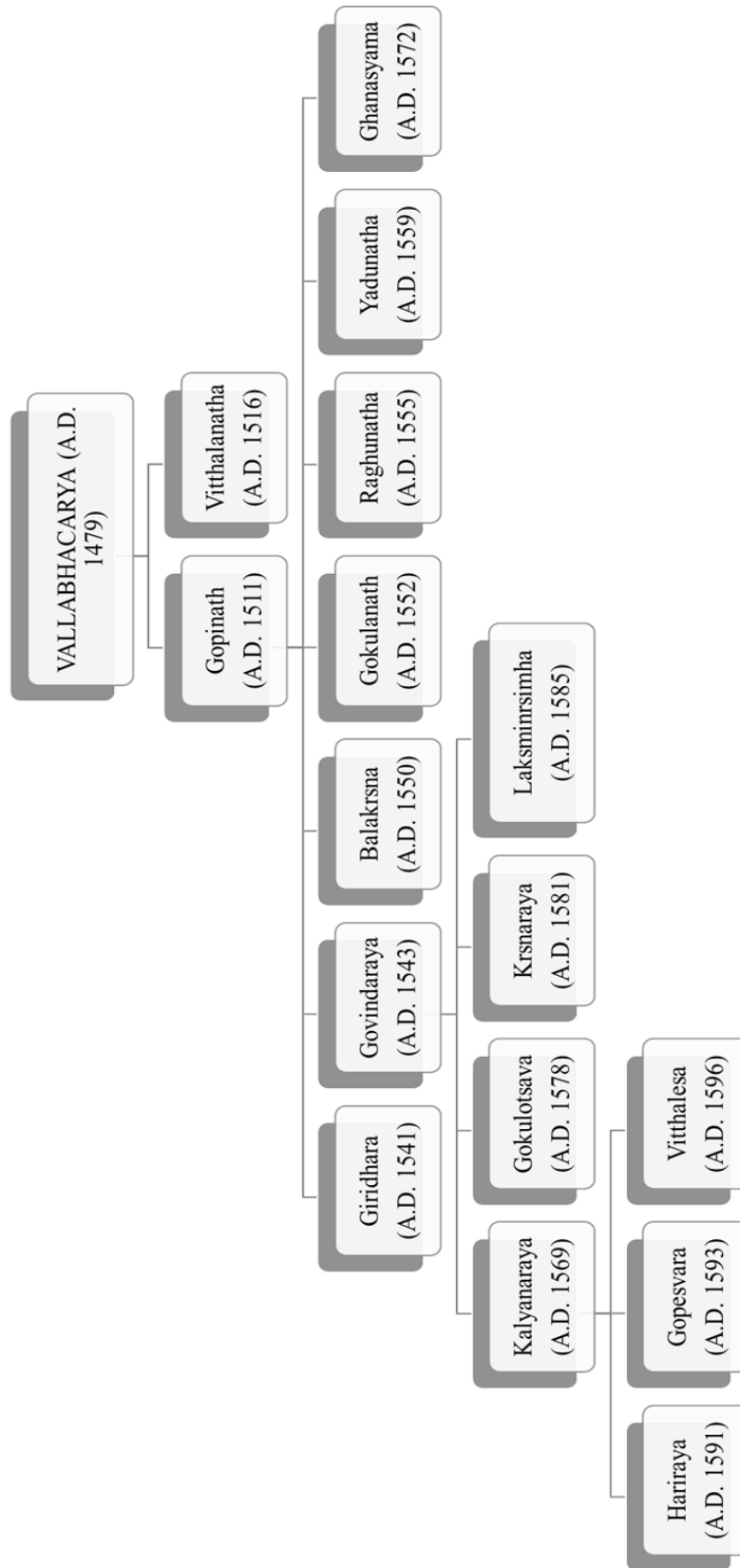
The second seat of Shri Hariraya ji Mahaprabhu is located at the Shuddhadwait Shri Vallabhacharya Dwitiya Peeth Shri Vitthalnathji temple across from Preetampol (Shrinathji’s temple) in Nathdwara (Raj). Presently this seat is owned by Jagadguru Dwitiya Pithadhish Shri KALYANRAIJI MAHARAJSHRI (Nathdwara, Indore). At this bhethakji vaishnavas may only have darshan and make offerings. Vaishnavas may find accommodations at the Shri Vitthalnathji cottage, an adjoining guesthouse. At this seat Acharyashri used to daily speak on the Shrimad Bhagwad. A devotee (Harjivandas), asked a question about the “venugeet”. Shri Hariraya ji then gave a commentary on the “venugeet” for three days continuously. The vaishnavas were thus drenched with the nectar of “bhagwatbhav”. During those three days the vaishnavas were unaware of their body or their senses. They all attained eternal bliss⁷.

The third seat of Shri Hariraya ji Mahaprabhu is situated in the village of Khimnor (Raj) on the main road. It is 30km from Nathdwara on the way to “haldi ghati”. There are various means of transportation available from Nathdwara to Khimnor. Presently this seat is owned by Dwitiya Pithadhish Shri Kalyanraiji Maharajshri (Nathdwara-Indore). Vaishnavas who

come to Nathdwara usually don't miss the opportunity to pay respects to the seat and partake in the worship and make offerings. Acharyas of the Vallabh lineage may worship and make offerings. The Dwitiya gruha nidhi, Prabhu Shri Vitthalnathji was also served by Shri Hariraya ji in Khimnor which gives this seat great importance to those vaishnavas who have deep respect and devotion towards Shri Hariraya ji. This seat was the permanent residence of Shri Hariraya ji after Shri Nathji moved to the area from Vraj⁸. As Khimnor is close to Nathdwara, Shri Hariraya ji was able to make frequent visits to Nathdwara for Shri Nathji's daily worship. Chariots, an elephant and horses etc were always kept ready as Prabhu Shri Nathji could express his will and wishes at any time. Vraj language was benefited greatly under his leadership. He brought essential changes in the worship method of Shri Ranchodrai ji in Dakor, Gujarat. Shri Hariraya ji was present on the earth till 1772⁹.

3.1 Family tree of Shri Vallabhacharya

Family Tree of Shri Vallabhacharya



3.2 Biographical Sketch

3.2.1 Early Life of Hariraya ji

Hariraya was born in Vallabhacharya family. Hariraya was born on the fifth day of the krishnapaksha of the month of Bhadrapada of V.S. 1647, corresponding to A.D. 1591 has been mostly accepted by the major of the scholars¹³. On the other hand Dwarakadas Parikh has provide two opinions about the date of Hariraya's birth. Although he has accepted the general opinion of V.S. 1647 about his birth, but he has also added the opinion of V.S. 1645 corresponding to A.D. 1589. According to sentences of the 'Kalpadruma' Dwarakadas Parikh has supported his first view. But in these lines it is the sixth day mentioned instead of the fifth. Although, Dwarakadas Parikh clarify in his footnotes that according to Vitthalanath Bhatta, which was the author of the 'Kalpadruma' might have inform that it must be the sixth day coinciding with the fifth day as per his astrological calculation. As being a disciple of Hariraya he might not have done this serious mistake, which can be outlined by sighted the original manuscript or Hariraya's birth day ceremony is celebrated on the fifth day by his inheritors also. For example the fifth day of his birth must be accepted in the second house of puti cult. Although, about the second opinion of A.D. 1589 discussion is not provided by Dwarakadas Parikh. Therefore, it is necessary to decide the precise year of Hariraya's birth. There are few testimonies which will lead us to fix the exact date of Hariraya¹⁴.

First, After the death of Vitthalanatha at the age of 32 Kalyanaraya and Ghanagyama were under the care of Gokulanatha in A.D. 1586, and it is acknowledged in literature that Kalyanaraya was born in A.D. 1569," according to the opinion of a scholar and the above genealogy, Kalyanaraya was 17 year old at this time. We do not know about the exact date of his first marriage, but it is fact that he married again after the persuasion by Gokulanatha, his uncle. On the fifth day of the shuklapaksha of the month of Magha Gokulanatha separated from his brother Giridhara in A.D. 1590, when he separated he take Kalyaparaya and

Ghanagyama with him. Kalyanaraya entered into his wedding life at the age of 21 years and his wife, Jamana, gave birth to a child, named Hariraya in A.D. 1591 and not in A.D. 1589.

Second reason is that at the age of about eight years according to the traditional custom, Hariraya was initiated with 'Brahmasambandha' by Gokulanatha, who was his granduncle. Hariraya had familiar relation with Gokulanatha in his work and had given him a great honour by describing his work and attributes including 'Malaprasanga' also in his compositions. It might be possible that he might have been impressed much by Malaprasanga of Gokulanatha occurred in the year of about A.D. 1621. If the date of Gokulanatha's birth is accepted in A.D. 1552, He was 69 years old on this occasion as per the tradition. Hariraya must have been born in A.D. 1591 and not in A.D. 1589. If it is accepted that Hariraya was eight years old in the year of about AD. 1599, thirty years old at the time of Malaprasanga in the year of about A.D. 1621 and thirty three years old at the time of his compositions of the above works in the year of about A.D. 1624¹⁵.

The Dasgupta provide statement that Hariraya was born in A.D. 1593. Which is in contrast with the above opinion of the learned scholars of the cult and therefore that was not convincing.

Most of the scholars of the cult also communicate us with the information that the birth place of the Hariraya was Gokula which was the residence of Vitthalanatha and his sons as mentioned earlier and the temple of shriVitthalanathaji, the Lord of Govindaraya was built there. As Govindaraya used to worship Lord Vitthalanathaji daily and he might have passed his life at Gokula. It is also mentioned before that the son of Govindaraya named Kalyanaraya was present at Gokula, when the monk named Keavapuri had come to see Gusaiji. Thus, it inform that the father and the grandfather of Hariraya were living at Gokula even before his birth. Hariraya was also born at Gokula as per the traditional record¹⁶.

3.2.2 Education

Hariraya started to grow daily. He provided great pleasure to everybody. Followers of Vaisnava sampradaya might have realized that he was a Kohinoor that shining upon the crown of the best family of Vallabhacarya. They also realized that he was born in the most holy family of Vitthalanatha, on the earth, to give freedom to all souls and to purify the three worlds by his great actions. All the descendants of Vallabhacarya called "Goswami balakas" and Gokulanatha, his grand -uncle might have enjoyed the sports of Hariraya intimately. As previous description Gokulanatha was important member in the family of Govindaraya, the grand -father of Hariraya. Kalyanaraya lived most of the time with Gokulanatha and was inspired to notice and got a son like Hariraya. Therefore, Gokulanatha greatly loved Hariraya. One of the example of his love was once Hariraya was sitting in the lap of Gokulanatha, but the followers of Gokulanatha disliked it. So one of the followers once pinched Hariraya, Hariraya at once, cried out¹⁷. Gokulanatha warmly asked him that why he cried out. He told the reason that one of his followers pinched him. At that time, Gokulanatha loudly repeated the verse to his followers as follows "Digambaram gatavriciam jatilam dhuradhasaram, Bhagyahina na pasyanti gangadharamivarbhakam". The unlucky persons are those, who do not see the child, who is clothe less, who is without shame, who had mingled and who is besmeared with dust like Sankara, who has quarters as his dress, who has no shame, who holds mingled hair and whose body is perfumed with ashes.

In this unit of poem Hariraya's *balasvarapa* (child-form) is compared with the beauty of God Sankara. Those, who scorn this beauty of a child are unlucky persons. Gokulanatha has, here, condemned his blind followers, who pinched Hariraya. We can see here the wide and the deep vision of Gokulantha, who even does not have doubt to compare Hariraya with God Sankara, but the blind followers of the *puti* cult hate Sankara. The moral of the stanza is that one should realize the form of Sankara is in every child. Gokulandtha here provided his

soft and loving corner for Hariraya. So the incident confirmed that Hariraya had passed his days with Gokulanatha from his very childhood. It might be possible that Hariraya was a devotee of Lord Krishna from the very beginning of his age, as his forefathers were also the devotees of the same¹⁸. By reading his sutras upon Krishna and Radha and his works upon seva and its method it can be guessed that he might be the cleverest in performing sevā-srngara (i.e. the service and the decoration) of the deity. Everybody, who might have seen his devotional attitude, could have imagined the resemblance of his activities with those of Gusaiji. Like Gusaiji, Hariraya possessed love and separation, service and devotion, mercy and humility, which were the virtues of his heart. Thus, his epithet Prabhucarana was most consistent with him. When Hariraya became eight years old, his father Kalyanaraya might have thought to celebrate his Samskaras of the Hindus, as per the custom 63 of Brahmin family, in A.D. 1599. On this occasion Gokula which was known as the centre of pusti cult at that time must be the place of the celebration. It might be possible that every Maharaja, young and old, of the cult might have been present there. According to Dwarakadas Parikh that the five Maharajas viz. Giridhara, Gokulanatha, Raghunatha, Yadunatha and Ghanagyama were present on this occasion, but Govindaraya and Balakrsna were absent. Balakrsna, the third son of Vitthalanatha, had expired before this occasion it is also said by him that in A.D. 1594 as provided in the "History of Kankaroli." As per the traditional belief 65 of the cult, Hariraya was also initiated with the spiritual rite of pusti cult viz. Brahmasambandha during that time. Brahmasambandha should have been performed, according to the custom of the cult, by the elder member of the family or the cult. Govindaraya was the elder member of the family, but as said above, he was absent due to his denunciative nature to avoid the situation or he died before it, not confidently say about it. Then, as Giridhara was the elder member of the cult, he was a worthy person to initiate Hariraya with Brahmasambandha. But it was not done by him. According to some stotras of

Hariraya, in which he has paid homage to Gokulanatha' and believed him as his spiritual teacher. It is found that Hariraya was initiated with the above rite by Gokulanatha, who was the fourth son of Vitthalanatha. It might be possible that Hariraya had earned the soft corner for his self in the heart of Gokulanatha from the very beginning of his age and that is why he was initiated with the above spiritual rite by him. But not a single reference is available in the above stotras, about the reason why he was not initiated with the above rite by Giridhara¹⁹.

After the initiation the spiritual rite of Brahmasambandha, Hariraya was supposed to start his education. It is clear that his spiritual teacher was Gokulanatha and therefore, he got his education of the cult from him. But it is difficult to say about the name of his teacher from whom he was initiated with the Samskara of the ceremonial thread, as no evidence is available for it. In spite of this, it is also told that he had got his education of all scriptures from Kalyanaraya, his father. Proof was that as Hariraya himself introduced Kalyanaraya in his stotra, with the epithets viz. Prasnamatrottarakarah, Sarvasandehavarakah, Svadasa-sutavatsalah, Samastastravakta, etc., it seems that Kalyanaraya might have taught him all scriptures. There is no wonder if Hariraya got his scriptural knowledge from his father, Kalyanaraya, because Vallabhacarya is considered to have got the same from his father, Lakmanabhatta and Vitthalanatha is considered to have got it from his father, Vallabhacarya. It is a general view of pusti cult that Hariraya had taken his education from Gokulanatha²⁰. Though it is true that Gokulanatha had played an important role for the education of Hariraya, it cannot be allowed even that Kalyanaraya had taken a certain part in making his career. If it is believed that Kalyanaraya, being his father, had taught him all scriptures, it is also possible that Gokulanatha, being his spiritual teacher, might have taught him the same in certain respects. If it is believed that Gokulanatha, being his spiritual teacher, had taught him the spiritual knowledge of the cult, it is also possible that Kalyanaraya, being his father, might have taught the same in certain respects. Thus, both Kalyanaraya and Gokulanatha were

responsible persons for the building carrier of Hariraya. Like Vallabhacarya and Vitthalanatha, Hariraya had got the extra-ordinary brilliant mind so he might have got his education in a very short time. The depth of his knowledge among various subjects having seen in a great deal of his literature in Sanskrit and Prakrta languages, so it can definitely be said that he might have achieved the knowledge of the scriptures as well as of the cult, of the highest order from the very beginning of his childhood. It is a well-known fact that he was the most precious diamond in the family of the great persons, who were scholars and devotees by composition²¹. As the virtues of his predecessors were inherited by him, he was also a scholar and a devotee by composition. Vallabhacarya worshipped the 'Bhagavatapurana' and composed the commentary the 'Subodhini' on it. Vitthalanatha worshipped the 'Bhagavatapurana' and its commentary the 'Subodhini' and composed the 'Sarvottamastotra' for the worship of Vallabhacarya. Hariraya also worshipped the 'Bhagavatapurana', its commentary the 'Subodhini' and the Sarvotta-mastotra and composed other stotras on Vallabhacarya and Vitthalanatha for the worship them. By the effort and the grace of his spiritual teacher, Gokulanatha, he had got the single minded faith in Vallabhacarya, Vitthalanatha, their eightyfour and two hundred and fifty-two Vaisnavas and srinathaji, the Lord of holy hill Govardhana and realized their supreme and divine nature. He also learnt from him all devotional sentiments and principles of the cult. He was much inspired by the method of thinking of his teacher, Gokulanatha, as view-point of "Prameya instead of 'Pramana' for example the path of grace instead of the path of the scriptures is well thought by him. Like his predecessors, Hariraya had possessed a loving heart. He was a natural poet and writer from his childhood. It seems that he might have composed certain works from that period. As he was a devotee of Lord Krisna and his followers, he might have composed certain stotras to show his deepest feelings of devotion towards them. As he was a

scholar, he might have written certain works in his simple understanding of the principles of the cult.

3.2.3 Married life

Every thought and action of a devotee exists for the interest of his favorite god. Hariraya gets married, begets children, cares for the member of the family and maintains the worldly relations like a social man, but he never suffers from selfish motives, thinks and acts at every moment, for the holy purpose. It is already mentioned above that Hariraya was a faithful devotee of Lord Krishna. In the first stage of his life viz. Brahmacharya in building his career, as a scholar and a devotee, then after he entered into the household social life at the age of twenty-four 73 years in about A.D. 1615. He might have thought that at the time of his marriage his wife would be useful to him in the activity of the service of his god. Hariraya possessed an admirable wife named 'Sundaravanta' having completed with all divine attributes required for an ideal devotee. She was a poetess with a loving heart and her great personality is reflected in her compositions²². She was much affected by the devotional thoughts of her husband. She might have experienced them very closely and explained them in her compositions. She might have read and heard the supreme feelings of the sports of Lord Krishna from him and might have described them in her beautiful style. Hariraya might have loved his wife too much, not as a woman but as a great companion of his life. She might have supported him physically and mentally and also followed him in his service of Lord Krishna. Hariraya also might have given proper guidance to his wife. Thus, Hariraya and Sundaravanta might be ideal couple, who might have inspired each other. While passing the day's, Hariraya got from his wife (three or) four 79 sons viz. Govindaji, Vitthalara - ya, Chotaji and Goraji. Like his wife, his sons were also helpful in his spiritual life. They were good sons of their virtuous father. They were also the devotees of Lord Krishna. Hariraya was the most respectable person of his family. Every member of his family was follow him.

Besides his wife and sons his younger brothers, his younger cousins and their sons -all were giving respect to him. Hariraya was also kind and sympathetic to all. As a householder, Hariraya was having the qualities of kind- heartedness, supreme nobility, magnificent and matured disciplinary attitude and highly spiritual sentiments. Though he was among the vast family, he was devoid of all worldly attachments. Though he was a husband, father, brother and uncle, he was the most popular saint and devotee, of the highest order of his time. In short, Hariraya's family life was full of divine happiness. He had also seen the unfortunate and painful incidents in his life, but he was never affected by them. He was unfortunate enough to see the death of his sons and death of all the members of the family of Govindaraya during his life. After the death of Hariraya, his wife Sundaravanta adopted a son of the first house of Giridhara²³.

3.2.4 Hariraya works

The works of Hariraya has been classified as follows²⁴:

- (i) Language,
 - (ii) Nature (Independent works, Elucidatory etc).
 - (iii) size (major, minor)
 - (iv) Subjects.
- As per the language -point of view his works can be classified into two:
- I. Sanskrit works
 - II. Prakrta works
- As per the nature -point of view his works can be classified into three:
- I. Independent Poetical works.
 - II. Independent Prose works.
 - III. Elucidatory works:
 - A. Prose works (Sociasagranthas, Subodhini etc.)

B. Poetical works (Soclagagranthas)

➤ As per the size -point of view the previous independent poetry work can be classified into two:

I. Minor works

II. Major works

A. ikgapatras (Letters to his brother)

B. Sahasribhavana

➤ As per the subject -point of view the minor works can be classified into four:

I. Philosophical works

II. Disciplinary works

III. Works on Pusti-Ritualism (e. g. Bhagavatapustakanityapajana-vidhib)

IV. Devotional works.

3.2.5 Hariraya philosophy/Teachings

The efficacy and the importance of the life of Hariraya lies in the various aspects of his nature. He was a divine person of his time. His activities were reflected the political, social and family circumstances, which shaped different view of his personality's religious. These views can be discussed under different titles, which guide the readers to give real justice to the great deeds of Hariraya among those of the other stars of the puqi-cult²⁵.

3.2.6 Hariraya as an Acarya

Though the term 'Acarya' is mostly famous for Vallabha, the founder of puqi-cult, it can also be used for his relative followers, the inheritors of his spiritual seat. Among the Acaryas, who might be considered as the pillars of the pusthi cult, Hariraya was the most outstanding and magnificent figure, who possessed each and every quality of being an Acarya or a Guru. Hariraya was a real Bhaktimargiya Acarya. He practised according to disciples. He followed the famous stanza" of the Bhagavadgita word to word viz. "For whatever a great

man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same." Hence, he described the requisite characteristics of an Acarya or a Guru, as did Vallabhacarya, 86 in his work named "Svamargiya garapasamarpanasevadinirapanam",²⁶

3.2.7 Hariraya a Spiritual personality

Hariraya was a great person, who had attained the final stage of the path of devotion. He was a selfless servant of Lord Krishna. As per the grace of Vallabhacarya, He had fully realized the stage of Manasi service hence, he could realize the presence of Lord Krishna everywhere. When a devotee achieves this stage of devotion, he realized many supernatural powers. Hariraya was also full of such powers. Though he was a miracle saint, he was a purely putimargiya saint, who utilized his supernatural no for the emancipation of the divine souls, who suffered from the powers pitfalls of this mundane existence. We already know that the birth of Hariraya was the result of the miraculous chewed betal leaf of Vitthalanatha. His previous life had also passed under the guidance of Gokulanatha, who had shown" certain miracles against the malicious tricks of a monk named Cidrupa. Thus, he was born and trained under such an atmosphere, which made him a miracle saint²⁷.

Once he had made his brother Gopegvara realize the divine sight of Lord Krishna swinging in a cradle, by his supernatural power. On another occasion he could know the death of Gopegvara's wife, which was to happen in the near future²⁸.

A putimargiya Guru must be devoted to the service of Lord (i) Go He must have knowledge of the real nature of the srimadbhagavata, the holy book of the Vaigiavas. (ii) He must be a person, devoid of a religious behavior or pride etc. Hariraya was completely devoted to the service of Lord Krishna. He wrote some works like Margasvarapanirn . aya, Puṣṭimargalakshanani etc., describing the importance of the cult. He followed every step of Vallabhacarya, to spread the devotion of Lord Krisna on the earth. He was an enthusiastic

person for the progress of the cult, to favour the miserable souls of the earth. That was shown by the following incident of his life. Hariraya attended the secret sermons at the religious conference (Katha), delivered by Gokulanatha, his Guru daily. Once in his presence at the conference, Kalyanabhata asked Gokulanatha about how long the pustimarga will exist on the earth. Gokulanatha answered that pustimarga would exist upto the existence of Damodaradasa, the intimate disciple of Vallabhacarya, quoting the very words 93 of Vallabhacarya, for his disciple that, the path was manifested for him. Kalyanabhata, then again questioned as to how long Damodaradasa will exist on the earth. Gokulanatha, then, replied that pustimarga would exist up to the period of ten births of Damodaradasa, quoting the words 94 of Vallabhacarya that there was the interval of ten births then. He also cited Vallabhacarya's words that ten births corresponded to the period of four hundred years²⁹.

After hearing the words of Vallabhacarya about the period of four hundred years, Gokulanatha further told that Damodaradasa himself had prayed to him for the further extension of existence of the pustimarga by fifty years. Gokulanatha remarked 95 that his father, Vitthalanatha provide that information. He explained that the existence of pustimarga was believed then up to the period of four hundred and fifty years. Kalyanabhata, wished to know from Gokulanatha after hearing the above story, whether it was possible to extend it to other fifty years or not, as it was possible at the time of Damodaradasa. Gokulanatha answered that it was possible if srinathaji would be pleased and would inspire Vallabhacarya to do it. Hariraya carefully heard this communication between Gokulanatha and Kalyanabhata. He went to his home and thought daily about the extension of the period of the existence of pustimarga. He tried to provide all his physical, verbal and mental powers to increase the period of the existence of pustimarga. Physically he performed many repetition and obligatory works such as donations, service of the deity etc., with full trust in his heart as like Vallabhacarya would be pleased with him by his disinterested works and would extend

the period of the existence of the cult. He also addressed his followers on religious matters about God at different places during his journeys daily. He also used to create minor works, discussing the religious principles of the cult. However, he composed the religious interest among the masses and strengthened their faith for the cult. He believed that if bhava would be increased among them, the limit of the cult would increase. Hariraya was always worried about the further extension of the limit of pustimarga. He was always wishes of getting an opportunity of the favor of srinathaji. Achievement of his above aim as found in cult, is as explained follows: It is famous 97 on the places of the traditional customs such as service of srinathaji etc. that Gokulanatha had ordered Paramananda a goldsmith for making "Kulhe" (a kind of crown studded with jewels) for srinathaji. The goldsmith was a disciple of Hariraya because he was initiated with the ceremony of the name from Hariraya. He prepared a very nice 'Kulhe' as per the order given by Gokulanatha. He showed the "Kulhe" to his teacher Hariraya at first, because Gokulanatha had come at that time at Jatipura (a village, situated near holy hill Govardhana) for the service of srinathaji. Hariraya was became happy very much on seeing that "Kulhe". He thought that both Gokulanatha and srinathaji would became happy on seeing the "Kulhe" and hence he decided to get the blessing of the extension of the existence of the cult from them, as a reward of their pleasing qualities. Therefore, he told goldsmith that the "Kulhe" was made very artistically and Gokulanatha would be pleased by its look and would offer him for a blessing as a reward. Ordered him instead of demanding material gain he should demand a blessing of extending the existence of pustimarga on the earth by fifty years. Hariraya also promised to give him money etc. from him, as a reward of the demand from Gokulanatha. Hearing the words of Hariraya, the goldsmith went to holly Govardhana Mountain and handed over the "Kulhe" to Gokulanatha, saluting him. Gokulanatha saw it for a moment. On the next day he offered it to srinathaji on his birthday. Srinathaji was very much pleased seeing the "Kulhe" in the mirror put on by him and

appreciated the work of the goldsmith. Gokulanatha, returning after of srinathaji, called the goldsmith and asked him with a stammering throat for a blessing. At that time, the goldsmith demanded for a blessing of increasing fifty years more, the existence of the pustimarga. Gokulanatha was at once shocked on hearing the demand of the goldsmith. But he thought that the demand made by the goldsmith must not be his own idea. He asked him for the reason of his demand. The goldsmith told him the whole story, and also told that it was the demand of Hariraya. Gokulanatha thought that the desire could be fulfilled only by the grace of srinathaji and there was no doubt that srinathaji pleased very much with the "Kulhe" would complete the desire of Hariraya, a descendent of Shri Vallabhacarya. Then, Gokulanatha prayed to srinathaji to fulfil the demand of Hariraya at the time of "Rajabhoga arti", (a noon service of offering food, accompanied with the waving of lights), requesting Him in an humble voice that the promise, given by him to the goldsmith for a blessing may not be without fruit and moreover it was His duty to favor the followers of Vallabhacarya. Hearing the prayer of Gokulanatha, srinathaji was pleased and arrive to the request. Gokulanatha, after the lying down of srinathaji, resumed his seat, called the goldsmith and told him that his demand would be fulfilled. The goldsmith went to Hariraya at Gokula and provide news about everything that had happened. Hariraya was very much pleased and gave the goldsmith money etc. as a gift. Thus, Hariraya achieved his aim from srinathaji, by his talented arrangement³⁰. The scholar of the cult like Dwarakadas Parikh 99 has already founded the reliability of the episode of Kalyaniabhata's above discussion with Gokulanatha, stating the account of the years based on the history of the cult. This view is acceptable. The second episode of the "Kulhe" made by the goldsmith named Paramananda can also be accepted as authentic, as the same "Kulhe" is offered to srinathaji even today on the celebration of the birthday of Gokulanatha. Apart from the discussion about the reliability of the episodes, it is unquestionable that as Hariraya was deeply interested in the progress of the cult, he

performed a great duty of to set free many future souls of Kali age, getting a blessing of extending fifty years more, and the existence of pustimarga. In this way, he tried to spread Krishna bhakti of pustimarga on the earth. This was the most important quality of his personality as an Acarya. Hariraya had got a great capture on the Bhagavatapurana. He had complete knowledge about the nature of it. According to him, Bhagavatapurana is the verbal form (namatmaka svarapa) of God. He was the greatest estimators of the Bhagavata. Hariraya loved these three Lord Krishna, Vallabhacarya and Subodhini in his life. He learnt by heart Vallabhacarya's commentary on the Bhagavata, named the Subodhini. He believed that the life of a person, who has not studied the Subodhini, is useless. He also wrote some essays 104 on the Subodhini, in which he mainly described the secret teaching of the Bhagavata such as lilas of God, love of Gopis, Viprayoga 1- figara of Gopis, Prameyabhava, etc. He has quoted the words 105 and mentioned the concepts of the Bhagavata, at various places in his compositions. Thus, he was the sincere devotee of the Bhagavata and was totally inspired by it. He could compose the deep interest among his followers, by his knowledge of the Bhagavata. As an Acarya, he was a good speaker and descriptor of the Bhagavata. Even his followers might be able to described the meaning of the Subodhini, as it is told 106 that one of his disciples, an old woman could describe a certain sentence of the Subodhini to a Purusottama, great scholar Acarya. Which came from his deep knowledge of the Bhagavata. Hariraya was an Acarya of putimarga, but he had no pride of being an Acarya. Though he was an Acarya, he was a simple and a humble servant of Krishna. Being an Acarya, he was so close to his disciples when he experienced the divine stage of love and separation from the deity, he forgot himself as an Acarya and danced and talked like a beloved of Lord Krishna among the Vaisnavas. This is the specific character of Hariraya as an Acarya, which make him different from Vallabhacarya, Vitthalanatha and other Acaryas, who never lost their consciousness among the Vainavas (except an incident of insensibility of Vallabhacarya,

hearing the song viz. 'Hari ten i lila ki sudhi avai' from the mouth of Paramanandadasa). They also suffered from the pain of separation of Krishna, but their emotions never came out from their hearts and reached the climax. While Hariraya always lost his consciousness, his emotions came out from his heart and reached the climax and he naturally forgot his position as an Acarya. In short, he was the best kind of Bhaktimargiya Acarya, who spread the light in a darkened hearts of his disciple and followers, with the great means of Bhaktimarga such as service (seva), sermons (Katha) and love (prema) of Lord Krishna³¹.

3.2.8 Hariraya a great Aficionado

Hariraya was a pure pustimargiya believer who desired for Lord Krishna, like a separated beloved. He always believed himself to be a fiance of Lord Krishna, like Gopis of Vraja. He accepted Gopis of Vraja as the preceptors of the path of love, like Vallabhacarya, though he was busy in the different activities of the cult, his mind was continuously in the search of srinathaji. He filled everywhere, the pain of His separation. His eyes always shed tears for Him. His ears always heard His nice qualities. His tongue always sang His sweet names. Wherever he went and lived, he showered sweet sermons of His holy sports. He was a devotional saint of his times, who always pined for Him and drowned the people ocean of the deenest in or love and devotion³². At every moment, he feel the Viprayoga aspect of grhgarabhakti. He experienced the viprayogatmaka form of Lord sri Krishna. He, like a separated woman, lived in separation and experienced the Manasi seva i.e. Vyasandvasta or Nirodhavasta, which is the final stage of love. It is already known to" us that the idol of Vitthalanatha was entrusted to Govindaraya, the grandfather of Hariraya. It was also handed over to Hariraya. He was filled with all the characteristics of a devotee -par-excellence. Firstly, he was a humble hearted devotee and firmly believed that humility is the means of devotion, by which only Lord Krishna can be pleased. He thought that the soul has not capacity of getting salvation without the grace of God, because the soul is full of sins and

Lord Krishna can only remove that sins. Hence, he completely provided himself to Krishna and opened his heart to Him. His various stotras expressed the sincerity of devotion and the utmost humility of his heart³³.

A Secondly, he was a loving servant of Lord Krishna. Though he considered Tanujaseva and Vittajaseva essential for the sacrifice of the' worldly things to Lord Krishna, he praised Manasi service for the continuous experience of separation from Him and always practiced it in his life. He meditated upon the form of Lord Krishna, which was worshipped by the women of Vraja. Whenever he got unhappiness in his life, he always prayed for the protection of service. He created a big work like Sevabhavana or Sahasribhavand, which reveals his deep interest in the service of the Lord. He also made many other works in which he expressed the significance of service³⁴.

Thirdly, he liked very much the support of the devotees. He completely satisfied after it. Means of devotion is a necessary according to him, without which the love of the Lord cannot be increased. Delivering the holy sermons and doing kirtanas among his devotees was very much liked by him. Whenever he did not get their company, he became sad in his life. Some of his Siksapatras are full of such feelings³⁵.

Fourthly, he always affected from the pain of separation from the Lord and sincerely focused for His sight. It was the strong desire of his life to experience the company of the Lord in the stage of separation. Whenever he realized the divine bliss of His separation, he loved a separated Gopi of Vraja, take to him in the stage of hypnosis.

Fifthly, he was totally separated from sathsara. He had complete knowledge of transistorizes of mundane life and lived in the full mood of self- sacrificing love for and devotion to Lord Krishna. He dissolute all the objects of the sense -organs. He did not like the prosperity and pride of the worldly things. His composition viz. "Garvapaharaqakam" deals with such explanation³⁶.

Sixthly, he was a trustworthy devotee of his teachers -his ancestors. He set a standard of Gurubhakti among the followers as a responsible Acharya of pusti cult. He considered very close distance between his favourite deity and his teachers. He had got a firm faith in the words of Gokulanatha because he was initiated by Gokulanatha. He daily used to go to him and touch his feet. On that day he used to take his meals after his worship. It was the regular rules of his life to take always his food after seeing and touching the feet of Nidhi forms and Gurus, which were living in places situated three miles away from his own residence. His followers also followed this practice. According to him the pleasure of Guru can lead to all the fruits of the spiritual life. He fully concentrated his mind upon the devotion of his predecessors Vallabhacharya and Vitthalanatha after the death of Gokulanatha. He suffered from the pain of separation from Gokulanatha and even gave up meals for many days. He realized the divine message to utter continuously "Sarvottamastotra." He followed it for three days and nights and as a result got the visions of Vallabhacharya and Vitthalanatha. Through underserve favor of his teachers he got the divine happiness of Manasi service of Lord Krishna. Thus, all this shows that he was an ideal devotee of the pusti cult³⁷.

3.2.9 Preacher character of Hariraya

Hariraya was a divine messenger of the path of devotion. He was born in a family of great persons, who had developed a new cult of devotion. He always felt proud for his predecessors and continuously he got spiritual inspiration from their mission and works. He started a great movement for the wide spread of their mission. He composed a vast literature for the masses. He travelled to different places for the protection of the people. He created religious circles of the devotees and provide divine sermons and Kirtanas to them³⁸. He was an enthusiastic and emotional preacher of the pusti cult. He had received a merciful and noble heart. He always liked the devotees and his disciples. Whenever he found any problem in their path of progress, he immediately tried to remove it. The devotees, who often used to forget their

physical consciousness are always cared by him. He corresponded with his disciples from time to time to know their spiritual improvement. Many times he used to perform dances in the circles of his devotees and used to forget himself completely in the holy rapture of the transcendental music. He was turn away from any pomp and majesty of a religious preacher. He always protected a humble missionary spirit to attract the masses of devotees to the divine love of Lord Krishna. He always delivered the divine sermons to the circle of the devotees during live in Gokula. When he used to discuss the secret theme of the sports of Lord Krishna, after forgot his consciousness in that divine rapture and fell down from his seat or mixed with the devotees, asking them the questions about the meeting of Lord Krishna in the pain of separation or embracing them in the joy of sacred union, like Gopis. On certain occasions he, being love -intoxicated, also used to cry lonely suffering from the pain of separation for two or three days at a stretch. Once a certain devotee told about his love-lorn condition to Kalyanaraya his father. Kalyanaraya rebuked him that he should not open the secrecy of his divine experience before the devotees after calling near him. Hariraya listened the words of his father, without reply of a single word. On the next day, he done his regular practice and was absorbed in his divine experience as usual. Kalyanaraya knew this and came there locked him in his sitting room, dispersing all the devotees from there. Then, he went away to his room. Hariraya fell down at the feet of his father to maintain formality. Therefore, Kalyanaraya gave his son permission to act as he want and provided surety that he did not say anything to him in future. From his above incident Hariraya set an example for the devotees of pustimarga that the separation of Lord Krishna is the real path for His realization and he explained that the most secret teaching of the path of Vallabhacharya. His intimate devotees could understand this intension. From the above incident it is meaningless to guess that Hariraya was superior to Kalyanaraya and Kalyanaraya was inferior to Hariraya, because the son and the father both were right in their view points. The second incident,

which happened at Gokula, was about an intimate servant of Raghunatha, the fifth son of Vitthalanatha named Harajivanadasa. Hariraya was aware of this and had appointed one or two servants to get information about his whereabouts. He had already informed all the Goswami balakas and the devotees of Gokula to offer him available meal, drink whenever he would come to their places. He also used to get much information about his meal and drink. Once Harajivanadasa came to Gokula. The appointed servants informed about it to Hariraya. He ordered those servants to know his whereabouts. On the other side, Harajivanadasa came at the place of an old woman³⁹. She provided him a pot full of rice soup (Khira), which she had prepared for rillgara-bhoga of her deity. He drank it and returned to the place of Ramanareti. On this side the servants informed Hariraya about his visit to the old lady. Hariraya worried that he would have certainly gone back in hungry due to getting nothing at her place. He came to her place after performing spigara to the Lord. Where he knew that Harajivanadasa had gone away, he asked her about him. She replied him what had happened. He was pleased very much after hearing her and told her that she had understood the principles of pustimarga. By observing this one of his servants, who was present with him, doubted the conversation between him and that old woman and asked him afterwards why he had praised her, though she had offered the devotee a rice -soup, which was not offered to the deity. Hariraya replied that for getting the solution of his doubt he would go to her. Hence, after the time of Rajabhoga, he went to her place. At that time, he saw the Lord, playing with a pot of rice -soup near the sleeping old lady. He, at once, came back and informed Hariraya, what he had seen. Hariraya explained to his disciples by his above activities that a devotee is identical with the form of the Lord and even superior to Him while living in Gokula. The service to the servant of God is the service to Him⁴⁰. Though a thing is offered to the devotees, without offering it to the Lord, it is accepted by the Lord Himself, which was residing in the hearts of his devotees. Thus, he conclusively proved and convinced his

disciples about the greatness of the pusti cult. There are various occasions in his life, which express the missionary spirit of the pusti cult. It has already been explained before that he made great efforts for the spread of the pusti cult by increasing its span of life. He had got a disciple named Paramananda, a goldsmith, who supported him in fulfilling's the above purpose from Gokulanatha. The occasion of the death of the wife of Gopegvara, his brother also inspired him to write the various letters for the purpose of advising. These letters provide us with some names of his disciples, who are intimately related to him⁴¹. He often advised them the principles of the pusti cult among the spiritual circles. Through his letters written from faraway places he was even take care of giving spiritual inspirations. He also performed the sermons of the Bhagavatapurana and solved the various difficulties of the cult at different spiritual seats⁴². It has been pointed out that while living at Khimanor he played a very important part in changing the life of one royal princess with help of his spiritual powers. He continued the missionary spirit of his previous life at his old age. He was not only attracted the people through his oratory and writing, but also through his ideal life as a missionary of pusti cult. During his whole life he got many disciples, 123 (Vide Plate No. 8) among whom Harajivanadasa, Premaji, Vitthalanatha Bhatta, an old woman and were chief⁴³.

3.2.10 Hariraya's Life in Last days

As the explanation given before we have seen, how was Hariraya's life. We can now conclude that he passed the last of his life at Khimanor where the deity of his family Vitthalanathaji, He so experianced the form of srinathaji that Srinathaji often used to invite him on various occasions to Nathadvara. He used to perform every night his divine sermons and kirtanas among his intimate devotees while living at Khimanor. He often used to take them in the nectar of his delightful speeches and also to become one with of that divine joy, advising his followers to enjoy the bliss. Once 171 ocean the a time his devotees lost consciousness and became mad after the divine upon of the sermons so much that while

returning from there, they realized stopped on the road and sat on a certain seat. No sooner did they do this initiated their transcendental music⁴⁴. They sang the glory of the Lord, danced and reveled in extreme pleasure. Suddenly, a loud noise, filled the atmosphere breaking the peace of the mid -night. Jain people were disturbed from their sleep and suddenly awoke to know that what it was. They went to Hariraya and complained to him that his followers disturb their sleep and shocked their sleeping children every mid -night. They further requested him that he should go there to convince them from doing that. Hariraya went there and observed that his devotees had lost their consciousness in their divine joy and that they were not intentionally doing that. At that time, he realized the divine form of Govardhananatha in their midst. They experienced the sincerity of his devotion and love towards his deity. They realize that there was certainly which was not explainable and supreme secrecy in his unique experience. They regretted and apologized for their mistake and provided themselves to him. Then they asked him the proper way to live. He could even change the lives of the common people through the sheer force of his greatness and devotion by his great personality⁴⁵. When he passed away, leaving this mortal world in between A.D. 1716-1721, that was the day of grief and lamentation for all his relatives and followers. 174 As the exact date of his death is not available from the papers of the cult, the above period of his death seems probable from the dates, written on his portraits and pictures. After his death, the idol of Vitthalanathaji was removed from the temple of Khimanor and was installed in 'Khecla' near Sithhad with the help of the King of Udaipur⁴⁶. There was an idol of a goddess named 'Khecla' on that place, which was removed to another place i.e. near the present temple of Gopalalalaji, after the establishment of the seat of Hariraya. Which inform that his spiritual seat was established in 'Kheddi. The above vow of Hariraya was also followed by the wife of Hariraya. There might be the feeling of separation as a cause behind the above vow of Hariraya. It is told that the temple of Vitthalanathaji at the above place of Kheda,

which is included at present in Nathadvard, was built by her. Thus, the life of a spiritual Acharya, who tried all his life for not only his uplift, but also those of his devotees, come to an end, after enjoying a big span of life of round about 125 to 128 years⁴⁷.

3.3 Incidences of hariray's devine life

1. There is a popular episode about him that when he was very young, he used to sit with Vaishnavas every night and sing praises about Shri Krishna and would get so engrossed in it that he would lose contact with the outside world and become unconscious. This worried his father Shri Kalyanrai ji and he forced him to stop having Satsang. This had a deep impact on Shri Hariraya ji and he started experiencing pangs of seperation from God. The room where he was locked in order to keep him from mixing with the vaishnavas got illuminated and this surprised Shri Kalyanrai ji and he released him and allowed him to have satsang as usual. The most famous works of Shri Hariraya ji is '41 Shiksha-Patra' which he wrote for his younger brother Shri Gopeshwarji to bring him out of the shock of his wife's sudden departure. Shri Hariraya ji knew that Shri Gopeshwarji's wife was unlikely to live longer. Also he was well aware of the grief, his brother was to face. He started writing letters to enable him to come out of worldly grief.
2. The most famous incident of his life, which described his character as a renuciative and miracle saint, was about his spiritual grace shown to a certain princess. While living at Khimanor he used to deliver his divine sermons to the devotees every night. Many devotees used to come there to hear his interesting lectures and used to exult in them. One royal princess, who might be the daughter of a King of Udaipur, had also come there to hear him. She was well acquainted with his fame. She used to sit behind the curtain arranged for her. While hearing him, she was much attracted by his charming beauty, which shone out from his emotional spirit. The sentiment of love, mixed with the evil spirit viz. Kama (i.e. sexual desire) developed in her heart. She brooded over it and

wanted to see him in private. She arranged a trick for his meeting with help of her maid-servant. However, she got permission to see him alone. She wanted to touch his feet and thought to declare her intention before him. On the other hand, he could know by his omniscience her mind. Thinking that she was a divine soul, he decided to turn her mind to the path of devotion. As long as she began to touch his feet, he, through his supernatural power, transformed his body into the form of mother, Yasoda, with her sucking child Krishna in her lap and showered his motherly love on the princess. She was much surprised when she saw this form. She herself experienced bliss of the trance immediately. He sprinkled sacred water upon her body and brought her back to consciousness. She realized that there was an absolute change in her heart. Her sensual love was then converted into her devotional love. She became pure. He advised her to worship the form which was perceived by her. It is said that he composed a work viz. 'Kamakhya-dosavivaranam for her, in which he taught her that Kama is the great obstacle in the path of devotion. She became his staunch follower. Having accepted his advice, she went to her place, prepared a nice picture (Vide Plate No. 7) of the above form and meditated upon it to the end of her life. There is no wonder, if he had the supernatural powers, because he was such a real devotee of Srinathaji that He was always kind to him. The two famous incidents of his last life about the talks of Srinathaji with him also lead us to believe that he was a miracle saint. Some modern devotees still believe faithfully in his miracles and can remove or overcome their ailments at Nathadvara.

3. Harirayji was one of popular scholars of his time. The second view is not so qualified scholars in their time. He was shaping up to be beautiful and Adhyngt dignity and Anubvgt was also affected. These are very mild in nature were. Too seriously. From the great kings workingclass was also affected. They were esteemed as equal in Vrindon Vaishnava family members were also honored. The curious child from Far away, he used

to come to Goswamis. They were also revered for his wife and brother and he had decided for lifelong respect. Although having full splendour conclusion he was also very simple living. They served their time to God or Scripture were placed in creation. The rules were the matter to God in their daily lives. They do not ever puzzled objections, nor were the splendor delighted. Order your dev Acharya of Awdagjeb nuisances when all were gone by Brij including Deities, then you've had a very patiently awaited God commanded. Neither they nor any of the competition was the pride of their scholarship. Hriraya live with all these characteristics were a man of impressive. The personality aspects we consider expedient to make under the following headings⁴⁸.

4. While wondering once Shri Harirayji Mahaprabhuji reached at Dahod in Gujrat. Their staying arrangements was arranged near pond. Shri Harirayji was a well-known personality of second house so there was a wonderful carvan with him. After seeing the carvan of Shri harirayji's opponents feel jealous. Amongst them of one opponent kill a cow near the residential place of Harirayji. As a Harirayji was a son of Shri Goswamiji the people were worried about whether they eat food or not at that place. After watching the situation Shri Harirayji appeal to people to calm down and cover that dead cow with his clothing. Because of his supernatural power cow got alive, Because of this the Vaishvan community feel happy. Because of this happiness the people give food to cow. After seeing this incident the people of another religion who feel the jealous get surprised.
5. Once upon a time Shri Purushotamji Maharaj arrived at south portion of country from Surat. They show number of wonderful jems at their. They brings jhadau moje for Shrinathji and immediately he went to the Shrinathji. As it took a long time to reach, meanwhile, Shrinathji was provided another moje. As Purushotamji reach their but he has no time to stay there. So, he ask Shri Dauji Maharaj that I have brought jhadau moje but Shrinathji already wearing another moje. As I have no time so I request you to give this

jhadau moje to shree nathji bhagvanji to wear then Dauji Maharaj said as you are also the son of Shri Gausaiji so you are allowed to do this. He will accept it at the time of Shringar you offer this to Maharaj and remove them after some time. But Shri Purushotanji Maharaj forget to remove those moje. So Shri Nathji visits harirayji in dreams and ask him to remove moje. So that I can go to braj. Then Shri Harirayji reach the temple from Khimnor and ask Shri Dauji Maharaj for the key. Then Hariraya ji removed the moje.

6. Once Shri Nathji shringar ceremony had been done by Shri Brajrayji. Here for Shri Nathji a layer of sweet has been spreaded from which Shrinathji passed over to reach their asan. One day son of Shri Gausaiji and others forget to make their arrangements. After the arti of rajbhog it was time of sleep then Shri ji ask Gangabai that they forget to make arrangements. So, I am standing here and you should go and tell them. Then Gangabai request Shrinathji that I am not that big to tell this thing to them. So you should tell this to Shri Harirayji. Then Shrinathji told to Harirayji about this incidence. Then Shri harirayji reach the temple from Khimnor. As Gangabai was waiting for Shri Harirayjin near at river and ask them to take a bath in the river and go inside the temple because Shri Nathji still standing there. The Shri Harirayji after taking the bath enter the temple. Shri Harirayji went to Dauji Maharaj and take keys from them and did the ceremony of spreading layer of sweet. After which Shrinathji went for sleep.

3.3.1 Literary works of Shree Hariraya ji^{49,50}

- Pratah Smaran
- Shree Gurudevastakam
- Shree NavnitPriyashtakam
- JanmaVaiphalyamNirupanam
- KamakhyaDoshVivran
- VallabhSharanashtakam

- Shree Nijacharyashtakam
- Shree Vallabh Panchakshar Stotram
- Shree VallabhBhavashtakam
- Dwitiya Shree VallabhBhavashtakam
- Shree VallabhCharanVigyapti
- Dainyashtakam
- Vigyapti
- ShreeMahaprabhuashtotarshatnamavali
- Hahadainyashtakam
- SwaSwamiPaniYugalaha
- ShreVitthaleshwarAshtottarnamavali
- BhujangPrayatashtakam
- SwaPrabhuSwaroopNirupanam
- GopijanVallabhastakam
- Dwitiya GopijanVallabhashtakam
- Smarnashtakam
- Dwitiya Shree Krushnashtakam
- SwaPrabhuVignapti
- Dwitiya SwaPrabhuVignapti
- Dainyashtakam
- Shree Panchakshar Garbh
- ShreeMadhradhashtakam
- Shree MukhyaShaktiStotram
- Shree SwaminiPrarthana
- Shree Yamuna Vignapti

- Chatuhshloki
- PushtiMargLakshanaani
- Shree Bhagwat Pushtak Nitya Pujan Vidhi
- Shree Krushna Charan Vignapti
- Gavan SwaroopVarnam
- SwaMargMulSwaroopNirupak
- Shree KrushnaSabdarthani
- Garvapaharashtakam
- MargSwaroopNirupanam
- SwaMargiyaKartavyaNirupak
- ShreeMatPrabhoSarvatar
- Shree PurushottamSwaroopaaavirbhavNirnaya
- SwaMargSevaPhalroop
- PushtiMargiyaSwaroop
- Swamargiyaswaroopsthapanprakaar
- ShreematPrabhoschintanam
- MulroopSansayNirakaranam
- SwaMargiyaMuktiDvaividhyaKaranam
- BhaktiVaividhyaNirupanam
- SwaMargiyaSadhan
- SwaMargiyaRahasyaNirupanam
- SwaMargiyaSharanSamarpanSevaAdiNirupanam
- SwaMargiyaSanyasVailakshanyaNirupanam
- Shreemat Prabho Prardurbhav Prakar Nirupanam
- BrahmasambandhVakyaKathinanshaVivechanam

- SarvatmabhavVivechanam
- ShreematSwaMargiyaBhaktidvaividhyaVivek
- SwaMargMaryadani
- ShreematprabhuPrakatyHetunirupanam
- MadhurashtakaTatparyam
- SwaMargSharanamDwaiyani
- ShreeMatPrabhoryonirpakam
- AshtaksharSharanMantraPurvaPakshaNiras
- Shree NrusinhVaamanJayantiUtsavVratVaishistyaNirupanam
- BHaktiMargePushtiMargatvaNischay
- BhaktanaamDusangVigyanPrakarNirupanam
- Shikshapatra
- RasatmakBHavSwaroop
- JapSamayeSwaroop
- BhagwatcharanchinhVarnanam
- Shree Vaisvanaashtakam
- Shree Shodhashstotram
- Ashtapadis
- ShreemadaacharyacharananamSakalavatarSamyaNirupanam

3.4 Theological Contribution of Hariraya

Hariraya is considered as the sattvika form of Vallabhacrya. Therefore he is named, like VallabhAcharya, as Mahaparabhu¹. No other Acharya after Vallabhacarya is named as Mahaprabhu, except Hariraya in the pusti cult. This shows the great significance of his life and mission. He expounded and propounded the above literature of his predecessors in a very

simple style easily understandable by even beginners. He explained the various principles of pushtimarg, which he experienced in his life at various occasions⁵¹.

Many of his works, written from the point of view of Hari⁵². Hariraya wrote many small tracts, the sisapatra and commentaries. Hariraya has written 166 works in Sanskrit. He has written more than thousand works in all the Sanskrit and Prakrta language. Out of which some are published and some are unpublished⁵³.

A list of his work has been given below:

- Margasvarupa-nirnayah
- Svamargiya-kartavya-nirupanam
- Svamargiya-sadhana-nirupanam
- Bhaktimarge Pushtimargatva-nirupanam
- Bhaktidvaividhya-nirupanam
- Svamargiya-bhaktidvaividhya-vivekah
- Svamargiya-muktidvaividhya-nirupanam
- Svamargiya-sevaphala-nirupanam
- Pushtimargiya-svarupa-nirupanam
- Svamargiya-svarupa-sthapan-prakarah
- Shrimat-prabhosh-chintan-prakarah
- Svamargiya-sharana-samarpana-seva-adi-nirupanam
- Pushtipatha-marma-nirupanam
- Shri-pushtimarga-lakshanani
- Brahmasambandha-vakya-kathinamsa-vivechanam
- Sarvatmabhava-nirupanam
- Nivedana-tatparyarthah
- Gadyarthah

- Ashtakshara-mantrarthah
- Ashtakshara-sharanamantra-purvapaksha-nirasah
- Svamarga-maryada-nirupanam
- Svamarga-rahasya-nirupanam
- Madhurashtaka-tatparyam
- Svamarga-mula-nirupanam
- Mularupa-samshaya-nirakaranam
- Shrimat-prabhu-prakatyahetu-nirnayah
- Shrimat-purushottama-svarupa-avibhava-nirnayah
- Bhagavt-pradurbhava-siddhantah
- Prabhu-pradurbhava-vicharah
- Prabhu-prakatyasamay-vicharah
- Chaturbhujasvarupa-vicharah
- Svamargiya-bhavana-svarupa-nirupanam
- Svarupa-taratamya-nirnayah
- Antaranga-bahiranga-prapancha-vivekah
- Bhava-sadhaka-badhaka-nirupanam
- Shrikrishna-shabdārtha-nirupanam
- Shrimatprabhoh Sarvantaratva-nirupanam
- Shrimatprabhoh Pradurbhava-prakara-nirupanam
- Sarvabhogyasudha-adhikya-nirupanam
- Shrimat-prabhoh Vayor Nirupanam
- Pushtimargiya-dhyana-prakara-vivechanam
- Japa-samaye Svarupadhyanam
- Svamarga-sharanadvaya-nirnayah

- Svamargiya-sannyasa-vailakshanya-nirupanam
- Janma-vaiphalya-nirupanashtakam
- Duhsang-vijnana-prakara-nirupanam
- Kamakhya-dosha-vivaranam
- Nishkama-lila
- Bahirmukhatva-nirupanam
- Bahirmukhatva-nivrattih
- Bhagavat-prakrati-varnanam
- Katha-shravana-badhaka-nirnayah
- Satsanga-nirnaya
- Karpanyoktih
- Madatyaga-hetuh
- Shri-Nijacharyashtakam
- Shri-Vallabha-Panchakshara-Stotram
- Shri-Vallabha-bhavashtakam
- Prabhashtakam
- Shri-Gokulesha-sevahnikam
- Shri-Mandokuchandrashtakam
- Shri-Navanitapriyashtakam
- Bhujangaprayashtakam
- Smarnashtakam
- Svaprabhu-Vijnapti
- Dvitiya-Svaprabhu-Vijnapti
- Shrikrishnacharana-Vijnapti
- Vijnapti

- Dainyashtakam
- Stotram
- Shodasha-Stotram
- Shrikrishna-Sharanashtakam
- Dvitiya Shrikrashna-Sharanashtakam
- Panchamratagarbha-Stotram
- Bhagavccharana-chihna-varnanam
- Naiivedya-sambandhi-stotram
- Madhyahnalila
- Shrigokula-pravesha-lila
- Pramanikashtakam
- Shri Giridharashtakam
- Prarthanashtakam
- Shri-Gopijanavallabhashtakam
- Prataryugalasmaran
- Shri Nagari-Nagara-Stotram
- Viparita-shrangara-phalam
- Shrimad-Radhashtakam
- Shri-Mukhya-Shakti-stotram
- Shri Svaminiprarthanashtakam
- Shri Yamuna-Vijnapti
- Shri Vallabha-sharanashtakam
- Shri Vallabhacharana-vijnapti
- Dainyashtakam
- Ha Ha Dainyashtakam

- Shri Vallabhabhavashtakam
- Shri Vaishvanarashtakam
- Shrimadacharya-sakala-avatara-samya-nirupanam
- Shri mahaprabhor-ashtottarashata-namani
- Sva-svami-paniyugalashtakam
- Shrimadachrya-chintanam
- Pratah-samaranam
- Shri Vitthaleshvara-ashtottarashata-namavali
- Shri Gurudevashtakam
- Prabhusvarupa-nirupanashtakam
- Shri Gokuleshasvarupa-nirupanam
- Svaprabhu-vijnapti
- Rasatmaka-bhavasvarupa-vijnapti
- Chatur-shloki
- Prathamam Bhagavadiya-parishikshanam
- Dvitiyam Bhagavadiya-parishikshanam
- Tratiyam Tadiyanam Shikshanam
- Prathamam Siddhanta-samkhsepa-nirupanam
- Dvitiyam
- Tratiyam
- Svamarga-sarvasvam
- Garvapahashtakam
- Rajabhoga-bhavana
- Vitika-samarpana-bhava-nirupanam
- Svatantra-Lekhah

- Phala-vivekah
- Bhagavacchastra-nirnaya
- Vakchakshur-mukhyatva-nirupanam
- Sarvabhogyasudha-adhikya-nirupanam
- Chaturbhujavarupavicharah
- Bhavaposhakam

References

1. <http://www.pushtimarg.net/pushti/personalities/shri-Harirayaji/>
2. Introduction to Hariraya- Vangamuktavali, P.I. by D.V. Sankaliya.
3. Harirayaji nu Jivan charitra by Dwarkadas Parikh, p. 8.
4. J.G. Shah, Sri Harirayji, Jivana ane bodha
5. The incident deals with the story of the Tulasi-mala, usually called 'Kanthi' (a string on the neck) of the beads of the Tulasi plant. It is worn by a Vallabha Vaisnava in his neck. A monk Cidrupa by name instigated Emperor Jahangir to get them removed from the neck of the Vaisanva. It was Gokulanatha, who protected it from the attack of Emperor Jahangir.
6. Pustimargano Itihasa, an article on 'Malaprasanga' R.C. Modi.
7. Pustimarano Itihasa, An article on "Gokulesanu Jivanacharitra", Published by V.H. Shastri.
8. Cf. Vallabhacharya's initiation with the rite of the ceremonial thread at the age of eight years (Vide-Mahaprabhujinu jivancharitra by L.P. Parekh). Vitthalanatha's initiation with the rites of the ceremonial thread and 'Brahmasambandha' at the age of eight years. (Vide Vitthallanatha charitra (Vitthalesa-caritra) by Dr. C.M. Vaidya, p.28) and Hariraya's initiation with the rites of the ceremonial thread and Brahmasambandha at the age of eight years (Vide-Harirayajinu jivanacaritra by Dwarkadas. Parikh. P.11)
9. Gokulesajinu Jivanacaritra by M.I. Gandhi.
10. "Sri Acharyajina Vamsani Vasmavali" Published from Bombay.
11. Introduction to "Harirayaji ka Padasahitya" by Prabhudayal Mital, p. 19-20.
12. History of Indian Philosophy by S.N. Dasagupta, Vol.IV XXXI, p. 375.
13. Harirayajinu Jivanacharitra by Dwarkadas Parikh, p. 8.
14. Harirayaji ka Padasahitya by Prabhudayal Mital, p. 5.

15. Introduction to Svarupanirnayah by V.H. Shastri, p. 2.
16. Bharata ke Santamahatma by Ramlal, An article in 'Rasika Santa Hariraya'
17. Harirayaji ka Padasahitya by Prabhudayal Mital, p. 20.
18. Sri vallabh vamsa padyavacanamrta part-1, N.B. Brahmabhata, p. 101.
19. Cf. Sri Harirayajinu Akhyana by P.T. Parikha.
20. Simhada was an ancient name of nathadvra, the religious place of Rajasthan (vide- Srinathjiki Prakatyavarta, p. 47)
21. In two Mss of 'Kalyanarayastottarasatanamani' found at Nathadvara and kankaroli respectively (vide, ch III. P.N. 221), the name of kalyanaraya's wife is given as janki. His wife name is padmavatiji is also found in an introductory portion of harirayajinu jivanacarita by dwa. Parikh it is difficult to ascertain that jamana (see rasamayadholapada sangraha, p. 340) was the same as janaki or padmavatiji. It is possible that either janaki or padmavatiji or both were the names of his first wife.
22. Harirayjika padasahitya by prabhudayal mittal, p. 20 vadhai, n .3
23. ibid., Vadhai N 1 and N 3 p. 19-20
24. ibid Vadhai N 3 p. 20
25. ibid vadhai N 1 and N 3 p. 20
26. Ibid vadhai N 1 p. 19
27. Harirayajinu Jivancarita by Dwa Parikh, p. 9
28. MS Bandha, N 132 Grantha Sankhya,9, p.52 Vidyamandir Nijapustakalya, Nathadvara, Harirayanam astakam st. 26
29. Harirayanam astakam st. 1a
30. ibid st .4,
31. The episode is given in MS found at Lala bhagavanadasa's place at nathadvara.
32. Shrinathjiki prakatyavarta

33. Vallabhacharyjini jivancharitra by Dwa parikh
34. Vitthalesacaritra by c.m. Vaidya
35. mss found at sarasvati bhandar, kankaroli, bandha no 534 samvat 1876.
36. Brhat si published by L.C. Desai, preface p 3.
37. Shreemad Vallabhacarya, his life, Philosophy and teachings by L.P parekh
38. Vitthalanda, gokulanatha, Hariraya Purusottama etc.
39. B.G 3-21
40. Harirayajika jivancarita by Dwa Parikh, p. 22
41. Ibid p 23 caurasi vaisnava ki varta , Bhavapraksha sahita, Varta 1 Vartaprasanga -9
42. Ibid, p 23, Ibid p. 21.
43. Sri Gokulesa Vacanamrta Sangraha by Chhaganabhai kamavanawala
44. Harirayjika Jivancarita by dwa Parikh p. 25.
45. Namadiksha is the first intitation by a putimarga guru through a formula viz sri krashna saranam mama, which is preceded by the second one viz Brahmasambandha.
46. Harirayajinu Jivancaritra by dwa Parikh Footnote p. 23-24
47. ibid p 26
48. Harirayjika Padasahitya by Prabhudayal mittal p. 286
49. Harirayajiju Jivanacarita by Dwa Parikh p. 55
50. Cf A Song viz ho vari ni vallabhian Para (vide- harirayjika Padasahitya by Prabhudyal mittal, p 285 Also cf, Harirayajinu Jivancarita by Dwa Parikh p 28
51. P.M.N. p 33-4.
52. Ibid P 47
53. Nidhi – forms are the ancestral idols. They are called ‘nidhis’ i.e. treasures because they are highly valued and preserved and protected very carefully.